

The American Friend

Old Series
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New Series
Vol. XIV. No. 22

Reenforcer of Friendly Foundations

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The Great Strike

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FRED E. SMITH



ON THE HORIZON OF THE CHRISTIAN CHURCH

ON THE CAMPUS OF OLIVET COLLEGE

Under the auspices of the Fellowship for a Social Christian Order the second annual summer conference on economic, international, racial and family relations, will be held at Olivet, Michigan, August 1-28, 1926. The conference is open to all who care to come, and registrants are strongly urged to remain throughout the month as the program is cumulative. Transient attendance, that is for less than six days, is discouraged. Olivet College will operate its dormitories and dining room on a cost basis for the conference, which generous cooperation makes possible a \$2.75 per day rate for adults. Registrations should be sent in by July 15, if possible, when detailed information concerning transportation, etc., will be sent. All inquiries should be addressed to Amy Blanche Green, Room 505, 347 Madison Avenue, New York City.

THE JAPANESE BROTHERHOOD SCHOLARSHIP

Harry E. Edmonds, director of International House, New York, and chairman of the Scholarship Committee of Award, announces that the Japanese Brotherhood Scholarship has been awarded to Raymond Wilson. This scholarship was originated by the Japanese students of International House and there has been much comment in the press upon it throughout America and other lands. It is unique, standing out above the many scholarships that have been founded in many lands. It is not the gift of wealth, but comes from students of whom not a few are themselves struggling for an education. It is not a scholarship founded by Americans for Americans, nor by Japanese for Japanese, but by Japanese for an American, not by Japanese in Japan, but by Japanese in America. And it is given at a time when strain and irritation vex the multitudes in both lands. The purpose is not merely to promote knowledge through research, but rather to promote friendship through personal contacts and real understanding. The winner is a young man who was reared in Iowa, where he graduated from Iowa State College, Ames,

Iowa, receiving his B. S. and M. S. degrees in 1921 and 1923 respectively. He received his M. A. from Columbia University, New York, in 1925, and is there this year as the Lydia C. Roberts fellowship student. He was chosen unanimously by the Committee of Award because his record as a student and as a leader in university life admirably qualified him for the scholarship. He is a fine type of American student and will be worthy of the beautiful gesture of friendship and goodwill displayed by the Japanese student founders. The value of the scholarship is \$1500, the money having been gotten together by the persistent, painstaking efforts of Japanese students and Japanese business firms which contributed generously toward the plan.

AMERICAN SOCIAL HYGIENE ASSOCIATION

Publications of the American Social Hygiene Association record the progress that has been made in this field during the past decade. In 1915, only 24 states had "red light" injunction and abatement laws; while in 1925, 44 states had enacted such legislation. These measures are regarded as important steps in protecting a community from commercialized vice. The Association has promoted the passage of these laws by bringing unwholesome conditions to the attention of proper authorities, preparing model laws, putting pertinent information into the hands of legislators, and educating public sentiment in regard to standards of social relationships. In international cooperation it has a record of achievement, having promoted social hygiene in 66 countries by furnishing educational material, information and advice, by interchange of personal visits and by cooperation with the League of Nations and government agencies. During 1925, more than a quarter million persons attended social hygiene lectures, institutes or conferences. These meetings were conducted in 41 states. Large numbers of people were also reached through special motion pictures. About two-thirds of the people reached were members of student groups in colleges, normal and high schools. The Association has been engaged also in promoting the establishment of clinics and improvements in clinical practice, in furthering research in methods of diagnosis, treatment and control of venereal diseases, in providing the medical profession with reliable information relating to all phases of the control and eradication of venereal disease. The reports record the progress of a great social agency, which is at work upon tasks that have much significance for the church. Valuable literature may be secured by writing to the Association, 370 Seventh Avenue, New York City.

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ARCHAEOLOGICAL RESEARCH AT MEGIDDO

An expedition financed by Mr. John D. Rockefeller, Jr., which is under the active supervision of Dr. James H. Breasted and Dr. Clarence Fisher of the University of Chicago, has begun research work in the great mound of Megiddo, the modern name for the ancient Armageddon. Stratum by stratum this ancient mound, which covers about thirteen acres, will be removed and it is confidently expected that before the project is finished light will have been shed on many incidents of ancient history which still puzzle the scholars. Already some preliminary excavations made by trained Egyptian workers have turned up parts of the stone monument set up in the tenth century B. C. by king Shashanq—known in the Old Testament as Shishak—of Egypt.

STEADY DECLINE OF PRISON POPULATION

"An almost cheerful document," the *Manchester Guardian* calls the recent report of the British Prisons Commission. It shows that even in a period of unemployment, which would be expected to increase crime, the prison population is steadily declining. Several reasons are assigned for this decline—the extension of the parole system; treatment of mentally defective delinquents as patients rather than as criminals; improvement of jail conditions, which tend to lessen the number of recidivists.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Telling It In Mournful Numbers

THE current number of *Safeguarding America Against Fire*, the little magazine published by the National Board of Fire Underwriters, makes a drive against the careless cigarette. With telling emphasis, it marshals an impressive array of facts and figures regarding million dollar fires and tragic losses of human lives that have occurred with alarming frequency over the country, due to the burning cigarette thrown lightly aside with criminal carelessness. Under the above caption it publishes a graph that is startling, based on the statistical abstract for 1924 published by the United States Department of Commerce. It shows that the total length of cigarettes consumed in this country in a single year is 2,947,587 miles, or more than ten times the total length of steam railway trackage in the United States. The wonder is that not more havoc is wrought by these nefarious little firebrands.

Nevertheless, this little publication with the long name delivers itself of a spiteful thrust against the "shrill pipings in free America" that are at present audible against the tobacco addict—"these busy and vociferous regulators of other people's affairs." Taking an editorial peep into the future, it suggests the disquieting possibility that the historian who will write of this as "The Era of Prohibitions," may perchance add tobacco to liquor as having been placed on the taboo list. Hurling this dire threat at the tobacco world, the paper makes an appeal to cut the ground out from under the wordy fanatics by depriving them of one of their best arguments—by checking, in short, the "great and alarming havoc wreaked everywhere by the smoker who is careless or unthinking."

Although we are not sleeplessly concerned for the interests of the pro-tobacconists, we gladly co-operate with *Safeguarding America Against Fire* by offering another suggestion as to how ground may be cut from under the "little coterie of zealous persons infected with the *furor meddlesomeitis*." Let it be bold enough to suggest to its fellow smokers that non-smokers have a few rights that are entitled to recognition and respect. We still have some rights, in theory at least, in "free America." This organ of the Fire Underwriters points to prohibition as a sorrowful object lesson of what a noisy minority may put over. Let it remember that we were long admonished that if we would let liquor alone, it would let us alone. It was false—utterly false. No more is the habitual smoker inclined to let us alone. Hardly a safeguard is left the non-smoking traveler and those who must frequent public places. He boldly invades the clearly marked "no smoking" precincts (a few such precincts still exist) and if we presume to

look sorrowfully at him in mild, mute protest he glares savagely at us for our presumption. Please tell him about it, dear friend, while you are safeguarding America against fire—and incidentally safeguarding the rights of the smoker who, as you say, wreaks such fearful havoc!

Years ago, in a little Quaker community in which a smoker was a rare exception, a very small boy stood quietly observing a visitor puffing away at a cigar, the smoke curling heavenward. After due observation and reflection, he blurted out, "God doesn't like smoke blown up in his face." We do not presume to speak for Deity with the full assurance shown by that open-eyed youngster. We have a feeling, however, that God is at least interested in seeing his children have a free chance at his pure, life-giving air, whether they live in dark, crowded tenements or whether they travel on Pullmans. Of course it is difficult to get that nearly three million miles of cigarettes consumed annually without smoking up the national landscape pretty thoroughly. Realizing this, we would not be unreasonable, nor expect to get by without having to inhale our part of it indirectly. Speaking, however, on behalf of these "queer folk" who still relish a breath of fresh air, we appeal to our long distance smokers to have a heart. Otherwise, we prohibition "gobble-uns 'll git you, ef you don't watch out!"

There's Always Somebody Putting The Joy Into Life!

IN cartoon and otherwise we frequently see the negative statement, "There's always somebody taking the joy out of life." And pity is, 'tis true. On the whole, who is the chief joy killer? We would award the ignoble prize to the individual who combines in his person the qualities of the cynic. Holding himself rather aloof from causes to which others are committing themselves wholeheartedly, he offers the slighting word and the enervating doubt. In his presence, wholesome enthusiasm oozes out. Nobody is right and no cause is worthy—this is the general disagreeable attitude of the cynic. In derivation the word means doglike, but the implication is an injustice to the noble canine family. Of course there are surly, growling dogs, but we have found them to be greatly outnumbered by those of happy, companionable disposition—just as the cynics, thanks be, are likewise outnumbered by cheerful, agreeable people.

There is no hearty welcome for the cynic anywhere. Least of all is there any place for him in the church of Christ. To be cynical is worse than to be in outright opposition. It compromises and betrays the Christian cause. It weakens the Christian morale and gives comfort to the

enemy. In times of discouragement, disappointment and disillusionment, it is a temptation to slip into the seat of the scornful. We may do so almost unconsciously if we are not careful. Here is the difficult test of real Christian character. It is an old, old test—one that continually faced the psalmists and the prophets who speak to us out of experiences very similar to those we ourselves know. If we triumph as did they, like them we must look above and beyond the present and the transitory, to faith in the eternal purposes of God with which we are trustfully linked.

How invigorating, in contrast, to look upon the counter-

part of the cynic—upon the person who is always putting the joy into life. He does not do so as a superficial optimist, nor as a studied smirker of simpering smiles. He has no easy illusions. He knows life is real and life is earnest and does not ignore the hard things and difficult—but he has faith and courage to go on through, and imparts his brave spirit to others. From him come the encouraging word and the helping hand when they are most needed. Courage is reborn and enthusiasm is renewed. God-given and blessed are they who, in the spirit of the Master, put joy into the lives of their fellows.

James Wood—Reenforcer of Friendly Foundations

BY WILLIAM L. PEARSON

IT was with warmest approval that appreciations of James Wood by Rufus M. Jones and others were read sometime ago. The same need not be repeated here. Some of his less observable yet very constructive work as a reenforcer of Friendly foundations should have special personal mention as such. For, during about forty years, he was easily the foremost among prominent members of New York Meeting, as also one among the few foremost Friends in laying the foundation of the Five Years Meeting, hitherto the largest and most significant body of Friends.

James Wood was a keen student of history and institutions, particularly of church history and institutions, of those permanent elements in all history. He had a wide range of general knowledge, while he was especially interested in the Society of Friends and all that affected it. When he first visited London Yearly Meeting and English Friends some maturer young members soon remarked with much surprise, "There is an American who can talk on any subject from George Fox down to the best breeds of cattle and bull pups."

In the later eighties James Wood and his older brother, Henry Wood, were chief among those who prepared a new Discipline for New York Yearly Meeting, the best to date in this country. In a few years he became the Presiding Clerk of his yearly meeting, which position he filled with marked ability until his death last December. Most fittingly and naturally was he selected to preside over the General Conference at Richmond in 1887, which is the most representative and consequential conference in the history of Friends, and which issued in the Richmond Declaration of Faith the most adequate, influential and unifying of the several declarations Friends have ever put forth. It was adopted promptly by nearly all, and eventually by all, the thirteen yearly meetings in the Five Years Meeting. Whether James Wood was a member of the Committee that prepared the Declaration the writer is not informed. It certainly had his full approval and perpetual support.

It is also fair to record here, that "Essential Truths," so far the only substantial addition to the present Declaration of Faith—which is really three in one—was written in 1899 by James Wood himself, who afterward freely participated in its improvement at certain points. Then his very large influence was devoted toward the gradual adoption by the yearly meetings of the three declarations, including George Fox's "Letter to the Governor of the Barbadoes," together with the new Constitution and Discipline, upon which the Five Years Meeting was to be constitutionally established in 1902. He continued to the end to interest himself in all that concerned the faith and the form of Government of the Five Years Meeting of Friends, constructive, reasonably conservative, if necessary, yielding non-essential preferences. About ten years after the establishment of the Five Years Meeting, he casually remarked to a friend:

"We should have adopted the Richmond Declaration of Faith, and that alone."

After the Richmond Conference in 1887, seeing the ready adoption, from year to year, of the Richmond Declaration of Faith by the several yearly meetings, and its unifying influence generally among American Friends, James Wood united with Timothy Nicholson, a most far-seeing Friendly church-statesman, and others, in steps for the establishment of the Quinquennial Conference, which was effected in 1892. Intermediate steps need not now be mentioned. Early in the first assembling of that Conference of all American yearly meetings, except Philadelphia, following an able, very impressive paper, with some very revolutionary suggestions, which some used sensationally, the Conference was almost swept off its feet. During the remainder of the afternoon and evening sessions there seemed to be few clear heads left. In the following meeting of the Business Committee, it was James Wood who could and did have the grace to calm trembling spirits, rebuke audacious ones, and gradually settle the Conference to effective work.

At the Second Quinquennial Conference in 1897, appeared many younger delegates. A decade marks many changes in any human organization. James Wood, now fifty-eight, was still one of the readiest for progress. At that Conference it was proposed to establish a permanent national quinquennial meeting of Friends, with certain constitutional powers. Of course James Wood was a prominent member of the Committee on "Uniform Discipline," and likewise he became its most efficient Chairman, and also Chairman of the Sub-Committee to draft the Uniform Discipline and to present it to the yearly meetings for adoption. Briefly, it was James Wood, who wrote "Essential Truths," and who made also the first "Draft of the Constitution and Discipline" itself. In July, 1899, the Draft was sent out to a number of persons in all parts for corrections and suggestions. He later wrote in THE AMERICAN FRIEND, that the Constitution and Discipline was based upon all preceding disciplines, but more upon the Iowa Discipline of 1891 than upon any other.

Now came the greatest task of all. He who had worked for months so faithfully and efficiently to prepare the draft well knew how difficult it would be to unite the then fourteen American Societies of Friends into one body. The fourteen yearly meetings were constitutionally independent bodies. There was not only a general divergence between liberal eastern and conservative western yearly meetings, which terms were already acquiring new meanings, but there were also many groups in each, and numberless individualists. James Wood bravely resolved to hear and help all to see their way into the proposed union. For he was among those who agreed with William Nicholson in the Richmond Conference of 1887, that it was originally designed that there should be only one American Yearly Meeting of Friends.

From the sending out of the draft to many individuals in July, 1899, some Friends labored diligently to help the members draw together, and, with equal diligence throughout the years 1900 to 1902, to encourage the yearly meetings to adopt the proposed standards. But the main task always fell to the warm heart and willing hands of James Wood, who possessed a fine appreciation of the Theo-democratic spirit supposed to prevail in the Society of Friends and in all Friendly affairs, and of the positive purpose to realize conclusions and issue "decrees to be kept in the churches, after apostolic fashion, that shall seem good to the Holy Spirit and all spiritually-minded members." It is believed that no other Friend could or would have patiently performed the strenuous task. He possessed the ability, the wisdom, the patience, the persistence, to hear everybody, to compromise, not principles, but personal preferences, more than anybody, to spend and to be spent, and withal, by all means, to see the work completed and the Five Years Meeting established at the appointed date in October, 1902. At that time the third Quinquennial Conference should receive the reports from the yearly meetings, and, upon their authority, prepare for the Establishing Act, and then adjourn *sine die* and let the yearly meetings, through their delegates, organize the Five Years Meeting of Friends. Step by step all was carried out as planned, through the very notable service of James Wood under the guiding hand of God.

At first it was hoped to clothe the central body with legislative and executive powers. Evidently Philadelphia Yearly Meeting would not unite, Ohio declined, five other yearly meetings hesitated over various points. Finally, at the Conference in October, 1902, eleven yearly meetings united in establishing the Five Years Meeting with advisory powers. Canada was admitted later, and Nebraska

Yearly Meeting was established still later by the Five Years Meeting.

Thus, a confederation of thirteen of the fifteen American societies of Friends had been effected, when a union had been seriously intended, and when, as some leading Friends have believed, one American yearly meeting of Friends was designed of God.

Though a confederation of thirteen yearly meetings instead of a union of fifteen, the Five Years meeting is a great achievement. There are no longer fifteen practically independent "Orthodox" societies of Friends in America, but three only. There are now about 90,000 Friends in one body. If the Five Years Meeting was without legislative powers, its yearly meetings had at least covenanted to unite in effecting future legislation through it, and to observe the same uniform Constitution in three parts: the Declaration of Faith, the Form of Government, and the Rules of Discipline, with an extra-Constitutional "Part IV" describing the "Departments of Work."

This is far the greatest achievement in organization in the history of the Society of Friends. It is the achievement of thirteen participating, constituent yearly meetings, and of many thousand prayerful, faithful, efficient Friends.

While it is fair to add, that Timothy Nicholson excelled in designing and silently directing, from the time he conferred with six friends of five yearly meetings in 1886 about the calling of the General Conference in 1887, until his death in 1924, the Five Years Meeting is probably more the achievement of James Wood, who presided twice over periodical national assemblies of Friends that shaped events, than any other one person, "the Lord of Glory" excepted.

The General Strike In Great Britain

BY A. BARRATT BROWN

We are indebted to A. Barratt Brown for sending to THE AMERICAN FRIEND this interpretation of the recent strike in Great Britain which is obviously very different from that given in the public press generally. The writer is a prominent member of London Yearly Meeting, is Principal of Ruskin College, Oxford University, and speaks with authority in the field covered by this article. He is the son of the late Alfred Kemp Brown, who was known to many American Friends.

England, May 12th 1926: The general strike which lasted a week and has just ended has been the most astonishing example of a sympathetic strike in the history of British labour. To understand the solidarity of the workers in response to the call of the Trade Union Congress General Council one must explain something of the history of the Mining Industry since the war. The Sankey Commission of 1919 which condemned the inefficient and inhumane conditions of mining in this country and made proposals for the reorganization of the industry under national ownership, was ignored by the Coalition Government of the day, and the miners have suffered from the neglect of succeeding governments to deal with the problem. The great lockout of 1921, lasting three months, when the miners fought their case unaided, ended in an unsatisfactory settlement. Since that year three more Enquiries have been held, the last being the Royal Commission which issued its report on March 6th of this year. In every one of these Enquiries the miners have been exonerated from the charges, so frequently levelled both by the coal owners and the Press, that they were themselves responsible for holding up the industry. It has been recognised that the miners in many grades were receiving bare subsistence wages, and that these were still further reduced by the short working week prevailing—an average of 3½ to 4½ days per week. Moreover, the hazards and hardships of the miner's life are well known. The statistics of accidents show that on the average 5 miners are killed every working day, and 5 injured every ten minutes, and in addition to this sacrifice

of life and limb, there is the constant strain of nerve which affects not only the men themselves but their wives and mothers.

It is these heroic men and women who have been asked to make the sacrifice of a further reduction in their wages by mine owners who in many cases are still making good profits in spite of the depressed condition of the industry. For the report of the Commission shows that while the small collieries, which it recommended should be amalgamated in larger units, were working at a loss, the majority of the large collieries were making profits, sometimes quite considerable in amount.

The Commission did not favour nationalisation but recommended a thorough reorganization of the industry in the interests of greater efficiency in both production and distribution. While accepting in general the Commission's recommendations of reorganisation, the miners were not prepared to consider the Commission's suggestion of a temporary reduction of wages unless and until they should have guarantees that the reorganisation measures were definitely being carried out. It was not till April 30th, the last day of the Government subsidy, that the mine owners submitted their own wage proposals, and these involved a reduction of wages to a figure only 20% above the pre-war standard (the cost of living is still 72% above) and also a return to the eight hour day. (The Commission had reported emphatically against an increase in hours).

In spite of these preposterous terms, the negotiating committee of the Trades Union Congress, to whom the miners had now handed over the conduct of their case, continued their efforts to reach a settlement before the lock-out notices expired. Even after the lock-out had begun to take effect, the negotiations continued over the first week-end in May, and the declaration of a general strike by the Executives of the Trades Unions allowed for this week-end to intervene. An unauthorised strike among the printing staff of the *Daily Mail*, who objected to the language of a leading article, appears to have been taken by the Government as a beginning of the

General Strike, though the printers' action was unknown at the time to the T. U. C. negotiators. The Government broke off negotiations, and announced that they would refuse to resume them until the General Strike should be called off.

The strike has been astonishingly complete in the industries called out—transport, iron and steel, printing and building (except housing schemes). The T. U. C. offered to guarantee the maintenance of food and hospital supplies, but the Government refused this assistance, and preferred to try to utilise its own arrangements. The strike has been criticised as an attack on the community, and as a menace to the Constitution. As the greater part of the community are members of the working-class, on behalf of whose standard of life, threatened by the attack on the miners, this strike has been waged, the first criticism must be dismissed as specious. And from the Constitutional standpoint, not only have the Trade Union leaders repeatedly declared that this is a purely industrial dispute, and that they do not claim to usurp any of the functions of government, but they have not ceased to declare their willingness to resume negotiations with and through the Government. Moreover, there is nothing in the law and custom of the British Constitution to invalidate a General Strike. Sympathetic strike action has frequently been taken, and has never before been questioned on constitutional grounds. The leaders are not revolutionaries, but experienced Trade Unionists, and far from repudiating Parliamentary government, they have acted in close conjunction with the Labour Party in Parliament. The Rt. Honourable J. H. Thomas, M. P., speaking on Sunday, May 9th, asserted emphatically that "there was not a member of the General Council who would dare to say their object was to supersede constitutional government."

Public opinion here is largely sympathetic with the miners, but more doubtful on the question whether a General Strike should have been proclaimed. It is certain that had it not been for the strike, the miners' positions would never have been realised by many people, including the Churches. And the Churches have acted with unusual promptitude. The Archbishop of Canterbury and representatives of other Churches appealed to all parties to resume negotiations on the simultaneous calling off of the strike and the lock-out. The Government declined to broadcast the Archbishop's memorandum but allowed him to broadcast a sermon last Sunday. Churchmen were shocked at this cavalier treatment of a proposition coming from their Primate and supported by the leaders of other religious bodies. The Meeting for Sufferings of the Society of Friends also appealed to the Government and to all parties concerned "to allow nothing to stand in the way of an immediate resumption of negotiations," because they were convinced that there was a widespread demand for a "radically Christian treatment of the present disastrous situation." The Broadcasting Company were allowed to broadcast these last words but not the appeal for resuming negotiations. The demand for the resumption of negotiations grew from day to day, and resolutions came pouring in from public meetings all over the country, while signatures in thousands were collected for petitions.

This demand was no doubt prompted by motives of mixed character—in which the desire for a restoration of comfort and convenience doubtless outweighed in certain minds the desire for justice to the miners' claims. But everywhere there were strong expressions of sympathy with the miners, and people gave generously to the Strike Relief Funds. Good feeling and good temper were remarkably preserved, and that in spite of the provocative action of the Government in moving troops about the country. The *Times* of May 10th records the amazement of foreign observers at "the equanimity and good temper with which the country endures the inconveniences of a general strike and their appreciation of the behaviour of the vast majority of strikers." There has indeed been very little disorder or disturbance and it is most misleading to speak of a state of war. There was no one for the army to fight, for the strikers were peaceful, disciplined, and unarmed. To the Quaker it is the most impressive commentary on the power of passive resistance.

May 13th 1926: News has come of the calling off of the General Strike as a result of the mediation of Sir Herbert Samuel, the

Chairman of the recent Coal Commission, who has put forward suggestions for a settlement in a memorandum which the Trades Union Congress General Council consider a satisfactory basis for renewed discussions.

The miners are still locked out, and have not yet agreed to the terms of Sir Herbert Samuel's memorandum, but they are meeting to-morrow (May 14th), and if they accept them there is considerable hope that the whole mining industry will be reorganized. It is to be hoped that as a result of the General Strike public opinion has been sufficiently roused to secure that the miners' standard of living shall not be threatened until every means has been taken to improve the economic efficiency of the industry.

Sir Herbert Samuel's memorandum suggests that the following steps be taken forthwith: renewal of the subsidy for a further period necessary to complete negotiations; establishment of National Wages Board; no revision of previous wage rates without a guarantee of effective re-organisation of the coal industry; miners to be represented on a re-organisation committee; any new wages agreement not to affect adversely the wages of the lowest paid men; a reasonable minimum wage to be fixed for every class of labour; recruitment of new workers (over 18 years) to cease while any miners remain unemployed; facilitation of mobility of labour between coalfields by Government aid in maintenance and housing of the miners transferred.

Peacemakers of America Unite!

BY HENRY W. PINKHAM

Secretary the Association to Abolish War

IN two recent editorials (April 29, May 6) *The Christian Century* (Chicago) deplores sectarian divisions among the workers for peace in this country and calls on them "to unite on some simple, elementary, non-controversial action which can be pressed with harmonious voice upon our government and the governments of the world." Its proposal for this united effort is to "demand that our government call an international conference to declare and register the will of the nations on the simple issue of the disestablishment of the institution of war."

The Christian Century, with which *Christian Work* has lately been merged, is a widely influential religious journal. Ministers and churches far and near look to it for guidance. They will do well to give heed to its frank statement that the peace forces have become "embittered and gnarled in sterile controversy over the mechanism of peace. League advocates say, Lo here! Court advocates say, Lo here! Disarmament advocates say, Lo here! Outlawry of war advocates say, Lo here! Meanwhile the common enemy is digging in deeper and more securely every day. This common enemy is the selfish cynical spirit of nationalism, of isolationism which refuses to consider the possibility of abolishing war, which holds that war is inevitable, and that the only thing to do is to make our own country as strong as possible against the day of crisis."

It is held by *The Christian Century* that the peace makers can not properly understand their task "until there is a show of hands as to what nations want peace and what nations want war," and also that "no opportunity has ever been given for the nations to declare their attitude toward war." Hence its proposal of a conference in which the nations shall answer "in yes or no simplicity, unencumbered and unobscured by proposals of mechanisms of any sort, the question of willingness to abandon war."

One may agree with *The Christian Century's* diagnosis of the unhappy condition of the cause of peace in this country and yet question the adequacy of its prescription. If the proposed conference should be held, of course every country would declare with its hand upon its heart that it earnestly desires to abandon war! But with how much sincerity? If we desire to learn what countries have a genuine will to peace, let us make a definite offer of treaties providing for the peaceable settlement of all disputes between the contracting nations, those disputes involving vital interests or national honor not excepted. Our willingness to offer such treaties

will indicate our own will to peace. And the acceptance or rejection of such an offer will test the will to peace of other nations.

The smaller countries of Europe, especially those that had sense enough to keep out of the World War, are making treaties of this kind, and we can not do better than to follow their example. The Scandinavian peoples have lately agreed with one another to settle by peaceful means all their differences without any exception. Switzerland has made a treaty of this comprehensive character with France and another with Italy; Czecho-Slovakia one with Austria. The mode of settlement in a particular case may vary—reference to the World Court, to the Hague arbitrators, to a specially constituted commission, to the League Council—but it must be peaceable, no matter how grave the issue.

An all-inclusive treaty of this kind between this country and Britain was advocated by Chief Justice Taft when he was President, and was actually formulated by Secretary Knox and Ambassador Bryce. It was not consummated; our Senate was not willing to impair our precious sovereign right to go to war whenever we feel like it! The will to peace was insufficient in the Senate.

No two powers of the first rank have yet entered into such a peace pact. Are not the two great English-speaking peoples ready to do it, to promise each other that they will settle all their controversies without resort to arms, as indeed they have done for the past century? Can not all peace groups unite in urging the present administration to initiate a treaty so providing?

The Root treaties—about a dozen—provide for the arbitration of certain disputes. The Bryan treaties—about a score—provide for a year of investigation and discussion before resort to war. The time is ripe to go one step further, by agreeing with such nations as are ready and willing to reciprocate, to settle all disputes whatsoever in a sensible, civilized manner.

It should be noted that such a treaty as is herein advocated is the outlawing of war between the two countries mutually promising, although the treaty may not and should not even mention war between them as a possibility. Thus our federal constitution provides for the settlement of disputes between the states, but it does not call war between states a crime, still less prescribe procedure in case there should be such war. *It ignores the possibility of such war.* This is a good example to follow. War belongs in the category of those things which St. Paul declared it "a shame even to speak of."

Have You Thought of This?

BY EDGAR T. HOLE

SOME months ago we talked with one who, in the virility of young manhood, found joy in experimental Christianity and later felt called to the ministry. This brought great satisfaction to many and he was encouraged to be faithful. He was faithful. His long and useful life has been devoted to the cause of the Kingdom as one of our pastors and spiritual leaders in various communities.

He and his deserving companion might have accumulated for later life had they chosen some other course. They put heart and soul into unselfish service as long as strength permitted. Appreciation was felt and often expressed by those amongst whom they labored. Material support was never over abundant. The satisfaction of work in fields white unto the harvest rewarded these willing laborers.

Several years ago the beloved wife journeyed hence. The aged husband and veteran is now lonely, feeble and destitute. There was no word of complaint as we talked of the past, present and future. Gratitude and faith radiated from this consecrated life. Our own heart was deeply stirred by the unmistakable evidence of material need.

Finally, a discovery was made. We were conversing with a beneficiary of the Fund for Aged Ministers and Missionaries of the Five Years Meeting. One blushes to realize how meager the quarterly allowance is; but a far more serious situation came to our attention a few days ago.

In considering items of the United Budget some persons are

appealed to by this or that department of work. They designate their remittances accordingly. This is quite natural for we have our preferences; but what happens to the important though less spectacular phases of our united work?

The Fund for Aged Ministers and Missionaries was created several years ago and receives its pro rata amount of the United Budget of the Five Years Meeting. More has been required each year than has come to hand. Too many contributors have designated in favor of certain work without realizing the hardship imposed on other funds. This diminishing fund is one item of the united budget and reflects in a tragic way the failure of the Yearly Meeting to respond adequately and impartially to the entire work of the church.

We are thankful that many of our aged ministers and missionaries are by one means or another comfortably provided for; but others who are equally worthy are entitled to our generous and loving consideration. Real suffering is inevitable if the committee in charge of disbursing this relief fund cannot make payments regularly and in full. Have some of us prospered at the expense of our underpaid ministers?

Aged saints are merely human people with earthly needs. Shall we be practical enough, even at this late hour, to deal squarely with them instead of saving our loving words and floral offerings until they have no need?

No fund need again be in such straits if each individual and local meeting will see to it that a generous undesignated remittance is forwarded monthly through the regular Yearly Meeting channels to the United Budget. The budget items and amounts are not chosen arbitrarily by a few at headquarters but by representative delegates sent by the various yearly meetings.

The church deals with human interests from childhood to old age, at home and abroad. Distress or welfare awaits these human interests this year. Which shall it be? One fraction of the answer is entrusted to me and another to you. Let us have a full-orbed work nourished systematically and proportionately by each member of the body.

Re-Birth of Nature

BY MARIETTA CARTLAND

It's Magic—the green of the grasses,
The unfolding buds on the trees,
The exquisite perfume of flowers
That's carried by each little breeze;
The wonderful flashes of color
As birds dart about on the wing;
That really unmatchable music
When all of them tune up and sing.
The first sleepy twittering prelude
As dawn streaks the east with its light,
The last sleepy call of the wooers
As they're telling their sweethearts goodnight.
It's magic, the re-birth of nature
That comes just as surely as spring,
What is it but God in his workshop
Revealing himself in each thing?
All nature responds to his calling
But what of your heart and of mine?
Are we ready to answer the bidding
That comes from the Maker Divine?

The problem of enforcement of the national prohibitory law is only one of the great enforcement problems with which the federal government has from time to time had to deal since its organization, and considering the difficulties necessarily involved in the enforcement of the prohibition law, greater progress has been made in the first six years of constitutional national prohibition than has ever been known in connection with any similar effort in enforcement of any other equally important federal constitutional provision in the history of the Republic.—ERNEST H. CHERRINGTON.

Quakerism and Education in Cuba

BY RAYMOND BINFORD

When means for the support of our missionary work become critically small and it appears necessary to curtail our expenses, the question as to what should constitute our Christian program becomes a vital one. In connection with our work in eastern Cuba we have maintained day-schools at each station. Associated with our meetinghouses there are class rooms, that are used by the Bible School on Sunday and by the day schools on the other days of the week. In addition to this we have a central school at Holguin. The day-schools at Banes, Gibara, Valesco and Puerto Padre offer work from the first to sixth grade. The school at Holguin offers four years of work beyond the sixth grade.

Why maintain day schools in Cuba? Does not the Government do that? Should not our work be confined to preaching the Gospel and to distinctively religious education? We do not maintain day schools as a part of our Christian program in the United States. Why do so in Cuba?

THE GOVERNMENT SYSTEM

These questions bring us to a consideration of public education in Cuba. Their system of education consists of Elementary schools which every child of school age is required by law to attend. The law, however, is not enforced. I was told that only 23% of the children are enrolled in these public schools and that the average attendance is 66% of those enrolled. These schools are nearly all held in rented rooms and are as a rule poorly equipped. The teachers generally receive their appointment through political influence and are very irregular in attending to their duties. These elementary schools take the children through the sixth grade. For those who wish to go farther, six high schools and six normal schools are provided, one of each in each province. Think of it, six high schools for 3,200,000 people. The graduates of the high schools may enter the National University at Havana. The training here is almost entirely professional. There is an agricultural school in each province, to which any one may go to study agriculture, regardless of the previous amount of school training he has had. This is the school system of Cuba. There are fine people in it, and some are doing excellent work, but it is entirely inadequate and generally inefficient. As a result numerous private schools have sprung up all over the Island, some of them more efficient than the public schools and some of them less so.

EDUCATION AND THE KINGDOM OF GOD

Any one can readily see that such a situation as this presents a great opportunity and an appealing obligation to the

Christian churches. Cuba has a republican form of government, but by past history and experience as well as by lack of education they are unprepared for the exercise of the functions of such a government. Without the question of a doubt, the leaven which is to leaven this lump of nationality is the leaven of education and enlightenment. Of course, Friends recognize that the stronger the genuine Christian influence in this education the more powerful it will be in correcting the evils of the social and political order in this young republic. The importance of educational work in the future welfare of Cuba can hardly be over emphasized, but how about its importance in extending the Kingdom of God there? Does it have any unusual significance in building a permanent Quaker influence in the Island? In establishing Quaker meetings that will grow and evangelize the whole territory committed to us? Already our evangelistic and church building program has developed a larger church organization than can be financed from our missionary funds. Further evangelistic efforts would probably mean only temporary ingatherings which would probably lack the power of self propagation or even perennial life. Out of our church membership in Cuba we must find a group which we may saturate with Christian love and fellowship so that they will never desert the faith and then we must train them so that they will go out and efficiently spread the gospel away beyond the limits of our power to direct or support. Christ gathered a few choice souls about him and so prepared them for the work to be done that the power of their spirit and life could not be resisted.

We have developed two propositions: first, Cuba is in great need for assistance in her educational program; second, our own church work demands some intensively trained Cuban leaders. We may now consider the possibility of meeting the needs indicated in these propositions. We have in Oriente Province five well equipped stations. In four of these there are organized monthly meetings, each with a Cuban pastor supported principally by the monthly meeting. Two of the pastors, however, are doing other work for a part of their support. At each of these stations and at Velasco there are day schools. To begin with we had missionaries for pastors and missionaries for teachers of the day schools. Now, as indicated above, we have Cubans as pastors of all our meetings and three of the day schools are entirely in the hands of Cuban teachers. The pastoral work we believe is on a safe basis, but the schools are not being efficiently managed by the native teachers for the simple reason that we do not have a corps of trained

Cuban teachers from which to draw a satisfactory teaching force. A person with less than a high school training cannot manage one of these day schools successfully and very few of our Cuban members have that much. It cannot be expected that these teachers can follow our college trained missionaries and maintain the standards which they have established. In addition to a high school training these teachers should have some college and normal training, but that seems out of the question at present. This brings us to the function of the school at Holguin. We have been developing it as a workers' training center, but it is greatly handicapped by the fact that there is no provision for boarding students. A few have been taken into the missionaries' homes but this is an inadequate arrangement. Furthermore, we have no normal training department in this school. We are not, therefore, equipped to train teachers for our day schools at the various stations.

I must speak, however, of the excellent standing of our school in Holguin. Some of the best families in the city are sending their children to it. The spirit and courteous atmosphere of the school is delightful and most of the Cuban teachers are charming, efficient people. Merle L. Davis impresses one as an able school administrator. Things are kept in good order and the property is well cared for. He is in touch with some of the leading men of the city and is winning for himself an important place in the educational life of the Province. We may say with emphasis that high standards have been maintained in all our day school work. One can hardly over emphasize the influence and significance of such a splendid school as Emma Phillips Martinez is conducting at Puerto Padre. The spirit of these schools, the good order and pleasant manners of the students are very gratifying. They have won the respect and good will of the leading citizens of the towns in which they are located and are supplying to the business of the towns men of splendid character and to the homes, women of high ideals.

THE NEXT STEPS

Having laid before you the situation, may we not suggest the next step in completing our missionary task in Cuba? We should supply missionaries for principals for the schools at Banes, Gibara and possibly Valesco and continue the day school work we are now doing at Puerto Padre. The principals for these schools should be specially gifted in language so as to command the respect of the best citizens in their efforts to teach English and to connect it up with training in Spanish Grammar. The American people are a bilingual people. With few and minor exceptions English and Spanish constitute the languages of the entire Western Hemisphere. To bind these people together and to bring them to a full appreciation of each other and to make possible a whole-

some co-operation, the study of both these languages should be fostered in North and South America. It seems, therefore, to be our plain duty to maintain able missionary teachers at these schools until such a time as we have well trained Cuban teachers to take their places.

At Holguin we must maintain a training center that will supply an adequate corps of Cuban leaders. We have adjoining the town a farm on which such an institution can be built. To make this school fully effective we must provide in addition to what we already have, a dormitory for boarding students and a Normal School teacher who can prepare the students for the educational work which they are to undertake upon the completion of their courses of study. A school developed along this line with a man to give Bible training who will also conduct Bible Schools and workers' training classes at the other stations over week-ends should prepare a force that could carry forward our work which has been so well started and spread the Quaker message throughout the little Cuban Republic.

Guilford College, N. C.

A GOOD LETTER FROM THE FRAZIERs

As announced last week, the following letter from Philip and Susie Frazier, our missionaries among the Kickapoo Indians, was received by the Committee on Indian Affairs during its annual sessions on May 10th. So much of the letter is of general interest that the Committee wished to share it with you through these columns.

R. M. S.
Kickapoo Mission
McLoud, Oklahoma.

Dear Friends:

The past year has passed with many things undone and with some things done towards getting acquainted with members of the Indian Committee, Friends near and far, and also a glimpse of our field here at the Kickapoo Mission.

We are grateful for the confidence and faith which the Committee has shown in our relationship. We pray for guidance and strength that we may prove worthy of this trust.

The five months of publicity work offered a rare opportunity. I had the opportunity and privilege to know one hundred and forty-four local Meetings besides meeting personally many Quaker leaders as well as other denominational leaders. This publicity work took me into many homes. Each home and person gave me a better conception of Christianity, a great hope, and ideas for my work. This personal contact of a missionary with the different local Meetings is one of the best mediums for a better and closer sympathetic understanding. This contact puts life into the missionary program. It gives the local Meetings a chance to see, to hear and to feel a personality in connection with the Missions. I deemed this publicity work

an honor and a challenge. I thank you for this wonderful and profitable work.

The Kickapoo field offers many opportunities of service. There are two distinct groups with which we are working. The white people of ten families are being served through the Sunday School and the evening services, besides the community program, while the other group, consisting of sixty Indian families, offers a unique opportunity. We are hardly acquainted with the Kickapoos as we would like to know them, but we have made our contacts through visitations, social gatherings in their camps and in our house, and through home services.

BOYS AND GIRLS

We are making a study of our Indian boys and girls for we feel that in doing so we can adjust our missionary program to meet their needs. There are twenty-two away from home attending school, while we have seventeen boys and girls attending the public schools. It is in these boys and girls that we hope to build the American Indian Quaker church and sow the seed of Christian character. To attain this goal, we are planning to formulate a community program. Around the Meeting House, with Jesus Christ as our master, and endeavoring to make Jesus' way of life a vital and energetic force for the community. To do this, we are planning to have the boys and girls come to the Mission for several days for recreation, social good times with as much Christian education as is possible. The three months of vacation are our opportunity and responsibility.

It is usually during these vacations in the Indian reservations that the boys and girls find no constructive forces to uphold the things which they have learned from Christianity. Because of no church activity, and the many tempting inducements for boys and girls, this period ought to be thoroughly watched, guarded and used. Many Christian leaders have been led astray during these vacation months. Many Christian boys and girls have gone back to the blanket and have associated with the showy elements of civilization during these summer months. We feel that we ought to concentrate our work with these boys and girls. We thoroughly believe that we can preserve the lower lights of ambition and Christian living through our summer program. It is a privilege to work for Christ in such lives as those of our Kickapoo boys and girls. We honestly hope for your co-operation in prayer for this work.

In order to attain this spiritual development, the Kickapoo Mission needs an athletic ground where healthful and constructive play can be provided for the boys and girls of the community. This is one way to break down the barrier that seems to exist between the Indians and the Mission grounds.

The Indians are seeking God. They are calling for Christian leadership. It is the privilege and duty of the Quakers to lead

them to the way of Christ and God. There are many souls wondering, seeking blindly for God. I feel that God is speaking to these Kickapoos. Just yesterday a peyote man came to me and told me he wanted to stop peyote religion. He wanted something to make him a better man. I immediately invited him to my home and to Christ's way of life. Why, there are many anxious yearning souls waiting to be led. It is our rare opportunity and responsibility to teach and to live Christ here at the Kickapoo Mission.

Our hearts are full. Our souls are thrilled. Our lives are broadened and deepened for a bigger service for Christ. We are highly honored to be the missionaries to the Kickapoos.

The closest co-operation of all of us is needed to meet adequately the challenges and opportunities of this field. Above all, we need spiritual unity. As for us, we will say with Paul, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." This is our motto for our work. Our prayer is God help us to be worthy of the trust of Friends and of the privilege of being missionaries at Kickapoo Mission.

PHILIP AND SUSIE MEEK FRAZIER.
May 7, 1926.

TRUE PRAYER AND THE DIVINE WILL

Worship is an essential element in the truly religious life, and man cannot live in communion with God without it. The primary purpose of prayer is not to wrest gifts from a willing or unwilling power, as magical forms or ideas are apt to suggest, but to bring ourselves into unity with the divine will. True prayer has been thus described:

"He asked for strength that he might achieve:

He was made weak that he might obey.

He asked for health that he might do great things:

He was given infirmity that he might do better things.

He asked for riches that he might be happy:

He was given poverty that he might be wise.

He asked for power that he might have praise of men:

He was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life:

He was given life that he might enjoy all things.

He received nothing that he asked for:

His prayer was answered."

Prayer is the whole personality, intellect as well as emotion and will, energizing in fellowship with the Lord of all life.—E. HERMAN.

RUFUS JONES HONORED BY PHILADELPHIANS

Representative Citizens Bid Him and Wife Godspeed on Mission to Orient

On Tuesday, the 25th of May, some 130 people of Philadelphia gathered together at a luncheon in the Bellevue Stratford given in honor of Rufus M. Jones and his wife, and to wish them Godspeed on their coming trip to the Orient. The luncheon was planned by the Philadelphia Federation of Churches, and was presided over by Roland S. Morris, Vice-President of that organization.

Rev. Carl Agee, Pastor of the First Christian Church, in speaking for the churches of Philadelphia, expressed great appreciation of the life and service of Rufus M. Jones, saying that without doubt he was making an outstanding contribution to the religious life of the nation. Dr. Agee felt that Rufus Jones belongs to all churches, and not just to the Society of Friends. He styled him "the spiritual and intellectual bishop of Philadelphia," saying that his broad scholarship and vital spirituality was a combination that we must value in the church today. He said that because he was a religionist with philosophy on one hand, and a philosopher with a vital religion on the other, he would be able to interpret to the Orient the central things in the Christian religion.

Dr. S. Marian Parkes, President of Bryn Mawr College, in speaking for the colleges of this community, said that students today lack a compelling motive, and that when Dr. Jones comes to Bryn Mawr College, he tries to create for the students there a compelling motive, by making them feel that integrity, a love of accuracy and persistence are the threads that make up character. Dr. Parkes felt that it was just this new kind of a compelling motive that Rufus Jones could convey to the colleges and universities in the Orient.

Mr. W. W. Fry, Chairman of the Foreign Service Section of the National Y. M. C. A., spoke for that organization. It was the Y. M. C. A. leaders in China who extended to Rufus Jones the invitation to come to that country this summer. Mr. Fry emphasized the great disturbance of thought which the war had brought to the Far East, and because of which the intense nationalistic movements in the different countries in the Orient have resulted. The religion of the Western nations as practised in China has collapsed. There are widespread attacks upon the fundamentals of our Christianity. The leaders in the Chinese Y. M. C. A. turned to Rufus Jones, believing his message was so direct, so simple and so fundamental that it is applicable to civilization. Mr. Fry pointed out that the wars of the future are being fought now in the world of thought. He feels that America is being called upon to save the situation in this world of thought, and that

Rufus M. Jones goes to China with a message that helps to do away with the causes of strife. He pointed out that it would be a most difficult mission for which Rufus Jones has been most providentially prepared, and that logic and argument are not sufficient. Prayer, that power by which more things are wrought than we dream of, is intensely needed.

Rufus M. Jones, in expressing his and his wife's deep appreciation for the expression of confidence and fellowship, said that it was a great joy to him that friends everywhere had rallied around him and urged him to accept this great honor. He said he was going out to this great piece of work with awe, and with wonder that this is his task. He is under no delusions about the difficulties that he will meet. He realizes that we are confronted with a supreme crisis in human history. The Orient is seething with unrest that distrusts the value of our Western civilization. The mental attitude of people is difficult to handle. There are moats in people's minds. The world needs a deep understanding of human relationship and spiritual life. Rufus Jones is convinced that the spiritual and intellectual forces of life itself are working everywhere with human souls which will respond when the right contacts are made. He said that he felt somewhat as Paul must have felt when he looked on Rome and said, "I am not ashamed of the gospel of life because it is the power of God." Rufus Jones said, "I know that there is an invisible force that is irresistible, and that backed up by such a great group of Christians, as well as being upheld by prayer and friendship, I trust that this work will be well done."

This very impressive meeting adjourned after a few moments of silent prayer.

A CHILD'S IDEA OF HEAVEN

BY LUCILLE LOOFBOURROW

The nicest part of Heaven, I think,

Would not be harps or wings,

Or hanging out the stars at night

And all such showy things,

But just to have a simple task

And feel the joy it brings.

I'd much prefer to be in charge

Of the pond where lilies grow;

Just sail about on floating pads

Wherever I would go,

And ruffle up the quiet pond

By dabbling with my toe.

Then every morning I would make

Each pad a stepping-stone

To hunt the fairest lily and

The whitest that had blown—

So I could take it up to God

To decorate His throne.

Earlham College.

Prayer is the act by which man, detaching himself from the embarrassments of sense and nature, ascends to the true level of his destiny.—H. P. LIDDON.

HOPEFUL GROWTH OF OLD NORTH STATE

Progress in North Carolina Yearly Meeting Is Sketched By Field Secretary

I was glad of an opportunity to visit again the Friends meetings of the Old North State, after an absence of nearly ten years. My itinerary took me over the entire field from the mountains to the coast and everywhere one is reminded of our colonial history. I visited the old courthouse built in 1661 where it is said that George Fox obtained privilege of the magistrates to hold meetings in that section of the country. I spoke in the meetinghouses at Cane Creek, Deep River and Springfield where Friends have been meeting for worship since 1750. But while Friends are proud of their heritage and honor the past they are surely living in the present and in the spirit of Christ are meeting the needs of 1926.

From the time I arrived in the State I was continually confronted with the question, "Have you seen our new developments?" I surely saw them for they were everywhere. In the city and country alike. The Carolinas are proud of their progress and well they may be, for hundreds of acres that were a howling wilderness a few years ago, now present the most beautiful part of Greensboro and High Point as examples of their prosperity. Then, too, there are hundreds of miles of hard surfaced roads connecting nearly every city in the state and practically all this has come about within the past ten years to say nothing about the various industrial plants which are springing up everywhere. In all this progress Friends have held a very conspicuous place.

One of the noticeable contrasts was among the Negro people. There was but little loafing and unemployment. They were well dressed and well behaved. The State is making great progress to their educational advantage. Fine school buildings for the colored children are seen everywhere.

However, the material prosperity is not all that may be seen, for the church is also showing the same progress and the Friends are not behind in this respect. In the midst of this great material development there are 61 Friends meetings with a membership of 9,479 with a net gain last year of 60, or a gain of 1,424 in the last ten years. But this is not all, for in the same length of time, from 1915 to 1925 the Yearly Meeting budget had advanced from \$2,226 to \$22,298; for pastoral and evangelistic work from \$8,383 to \$28,446; for foreign missions \$2,125 to \$9,940; for the work of the Evangelistic, Pastoral and Church Extension Committee from \$1,987 to \$8,945; for church building and repairs from \$7,201 to \$40,076; while the total receipts show an increase from \$16,426 to \$88,388. Within this period they have builded 14 new church buildings

besides rebuilding 17 others and 8 ministers homes. At present there are three more churches being built. At Goldsboro where Tennyson Lewis is pastor, a \$50,000 building is in process of construction. At old Springfield meeting where Clara I. Cox is pastor, funds have been pledged for a \$60,000 building which will be constructed this summer. At Winston-Salem where Hugh Moore is pastor, plans are under way for a \$75,000 building. Archdale and South Fork have recently dedicated new buildings. Spring Garden Street meeting in Greensboro is also planning on a new building in the near future. Much could be said of the loyal pastors, together with the Yearly Meeting Supt. Lewis W. McFarland, who have made such progress possible.

All but eight of these meetings would be called rural meetings and most of them are out in the open country. This is particularly true of the meetings in Yadkin County with a membership of 1,875, which are all in the country as there are no large towns in the county. Even the county seat has a population of only three or four hundred. Someone jokingly said that there was not a railroad or a drugstore in the county, yet prosperity is in evidence everywhere.

One of the striking things of the South which is increasing the religious life, is the federated evangelism among the men of the church, perhaps better known as Men's Evangelistic Teams that conduct meetings and do personal work with their friends and thus have succeeded in winning thousands for Christ. In this work Friends have co-operated and have received very definite results in additions to their meetings. Thus it is highly gratifying to feel that the religious development is actually keeping pace with the material growth.

FRED E. SMITH.

WHITTIER NOTES—CHURCH AND COLLEGE

The Seniors at Whittier College are enjoying the usual end-of-the-course rush of social events. In April they were the honor guests of the women of the Campus Club at the home of Mrs. C. B. Johnson. A California April bed produced the wide variety of flowers by means of which partners were found for the delicious refreshments in Senior colors.

Whittier College is being honored in the distinction conferred upon her President, Walter F. Dexter, by his being chosen as one of the foundation members of the new chapter of Phi Beta Kappa, just installed at Occidental College, the fourth chapter in California.

Senior girls of the College were honor guests of the Whittier branch of the American Association of University Women, at a luncheon recently. Dr. Mary A. Hill of the Whittier Faculty is chiefly responsible for the successful organization of the local branch of the A. A. U. W. at the begin-

ning of this year, and she was presented with a beautiful basket of flowers in recognition of her unstinted efforts.

The Music Department of the college is busy with rehearsals for their big event of Commencement week, the opera, "The Bohemian Girl," which is to be presented under the direction of Prof. H. L. Hockett, through the united forces of the Men's and the Women's Glee Clubs, and the College orchestra. Frances Hunnicutt, a Senior girl will sing the leading role, Gordon Berger, Sophomore, the baritone, and a chorus of sixty voices the choruses.

The Glee Clubs have closed another highly successful season with extended trips, during which one flew south, the other north. The Girls' Glee Club went by chartered motor bus, giving much-enjoyed concerts at Riverside, Fresno, Berkeley, and other points. The Men's Club (an unusually strong and well-balanced group this year) were well received, singing at Coronado, San Diego, Phoenix, Tucson and Grand Canyon.

The entire student body and Faculty of the College motored to Glen Ivy Springs for the annual spring picnic on May 7th. (The Springs are seventy miles distant—but what is distance to youth and California roads!) Hot Sulphur baths, swimming, baseball, hiking, discussion groups of two, filled the day to the rich satisfaction of everyone. The men provided the transportation, the women the bounteous eats—and the perfect end of another day was marked off.

Mother's Day and Week was observed in Whittier Quakerdom by a delightful banquet sponsored by the large and active group of Girl Reserves of the Friends Church. After a radio-like program of toasts and music, the impressive candle-lighting service was presented by the leader, Mrs. Willard Trueblood, with forty girls assisting.

The hospitable city of Whittier was host to the Annual L. A. County Christian Endeavor Convention in April. Homes were opened to entertain the 2500 and more delegates, and the week-end was filled with the activities of these eager young people. The First Friends church was official headquarters for the convention and local Friends had a large share in the planning and carrying through of a successful gathering.

The Women's Foreign Missionary Society of the First Friends Church enjoyed an all-day meeting late in April. Mary White, on furlough from her mission work in Jamaica, spoke during the luncheon hour on her recent trip to Palestine and later of Friends work in Jamaica. The new officers

for the year were installed by Mrs. Ada C. Williams, and the incoming president, Mrs. Howard L. Hockett, took up her new work with the prayerful interest of all back of her. The Missionary Board Executive Committee of the Yearly Meeting presented a program which they have been giving at the various local Societies throughout the Yearly Meeting. A new plan is being tried out for the Whittier Society for this year. Eight circles have been formed by dividing the city geographically, and each circle will have meetings every month at the homes of different members, with program arranged by its own committee. The circles have named themselves for various missionaries and a friendly rivalry is developing to stimulate their efforts. One group has planned to open with an evening meeting and is inviting the husbands to be present as prospective members. The program committee has arranged for a group sing around the piano, led by Dr. Herschel Coffin.

JEREMIAH S. COX

On account of his long life, constantly devoted to what he conceived to be right, and because of his singular adherence to the path of duty in the affairs of the church and as a beloved minister in the Society of Friends, Jeremiah S. Cox occupied a place of high esteem in the hearts of the people. His unwavering interest in Guilford College and the school out of which it grew was a source of strength and encouragement for nearly fifty years to those who wrought by his side. In 1877, he was chosen one of the Trustees of New Garden Boarding School and continued as a Trustee of the College until his death, an unbroken period of service for forty-nine years. During all this time no event that marked a forward step in education in North Carolina Yearly Meeting ever failed to bring him a sense of gratitude and deep satisfaction.

He believed with all his mind and heart in the high aim of Guilford and in the paramount importance of education in general as the only means of preventing deterioration of civilization and the loss thereby of power in the church and in the state. So keenly did he feel an abiding religious interest in Guilford College that in the time of sore need he showed his faith by a large contribution for the erection of a boys' dormitory, named in honor of himself and his beloved wife. He courageously and boldly took a forward step at a time when so doing so marked his unique confidence in the future of Guilford and continued to point the way of success. He endowed the dormitory which he and his wife had given, ably helping to bring to pass his hopes and his prayers. He thus laid down a challenge to other friends of education; and with thanksgiving it may be said, he lived long enough to see results that verified his vision.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative, constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

FRIENDS VIEWS ON THE ATONEMENT

Editor THE AMERICAN FRIEND:

The letter of William P. Smith, in your issue of the 22nd, illustrates the uselessness of controversy based on isolated sentences from writers, ancient or modern, torn from their context and read without sympathetic understanding. It is, I think, fair to your readers and myself that they should have before them the whole passage from which the sentence is taken to which our Friend objects. It occurs near the conclusion of the first essay in the book, "Quaker Thoughts and History," which is (I hope) a careful statement concerning "George Fox and Christian Theology." After alluding to some modern and rather desolating controversies I go on (the italics are not in the original):

"It is comfort to turn from this, for a moment, to some of George Fox's thoughts concerning the central theme of Christianity—the Cross of Christ. For him and his friends, as has been said above, Atonement was no transaction, carried on outside a man, like paying his debts or enduring this punishment, *which left his heart unchanged*. Fox constantly expressed his sense of the inward nature of Atonement in his favorite sentence, 'The Cross is the Power of God.' 'Now ye that know the power of God and are come to it—which is the Cross of Christ, that crucifies you to the state that Adam and Eve were in in the fall, and so to the world—by this power of God ye come to see the state they were in before they fell, which power of God is the Cross, in which stands the everlasting glory, which brings up into the righteousness, holiness and image of God, and crucified to the unrighteousness, unholiness and image of Satan!*' The Cross is no 'dead fact, stranded on the shore of the oblivious years,' but is to be a living experience deep in the heart of the believer, and changing his whole life. 'You that know the power and feel the power, you feel the Cross of Christ, you feel the Gospel, which is the power of God unto salvation to every-one that believeth.† All real experience of the Cross must be lead, he thought, to the same way of life that brought the masses there—to the way of humility and non-resistance, of overcoming evil by the sole force of love and goodness. To Fox it seemed that a high profession of Christianity often went with a way of life in flagrant opposition to this. He writes to the persecutors: 'Your fruits have manifested that you are not of this(wisdom from above); and so

out of the power of God which is the Cross of Christ; for you are found in the world, out of the power of God, out of the Cross of Christ, persecuting.‡

"This I believe to have been, next to the affirmation of the Light within, the deepest and most fruitful thing the Quakers had to say; and in this they were all agreed. It lies at the road of their opposition to war, little as this has been understood; and it is a thought to which the Christian Church seems to be slowly awakening. Almost all recent studies of the Atonement are far nearer to the thoughts struck out by Fox, on the basis of his own experience, than to those of his Puritan opponents."

EDWARD GRUBB.

Letchworth, England,
May 4, 1926.

FOR SMALL MEETINGS WITHOUT PASTORS

Editor THE AMERICAN FRIEND:

At the sessions of the Home Mission Board held recently at Richmond, one of the topics discussed was the situation in small meetings that cannot command regular pastoral leadership, and how to improve it. I offer the following suggestions:

Have your Pastoral Committee unite on some good book, rich in spiritual thought, which they think will be fine for all your attenders younger as well as older to hear read.

Select more than one reader if you have more than one, in your community with as strong and clear a voice as possible, and able to understand and express to others the thoughts of the author. Such readers need not be members of your Pastoral Committee, or even of your present congregations, but may be found in your Bible School, or even not at present connected with your Church work. The two things necessary are that they be readers easily understood and be willing to do the reading for you without financial return from their hearers.

Have a portion of the book you have selected read at the very beginning of your meeting for worship by one of these readers in order to induce your own members to arrive promptly. Have placed before your congregation a blackboard or a large sheet of paper on which has been written or printed by some one who has previously read this portion and possibly more of the questions or suggestions which occurred to them during their reading. Do not have the one doing the reading make any comments of their own during

the reading, but take their places silently in the body of the meeting, when through. Have the Pastoral Committee, all who are present, sit facing the rest of your congregation.

Then wait in silence for our Heavenly Father Himself to lead any he will to take part in vocal service. You will not be disappointed, and there may be great variety or even silence during the rest of the meeting, there will be unity of thought. This plan will give the smallest group opportunity to have the greatest and most deeply spiritual minds have a part in the shaping of their service through their printed words though the preachers or writers themselves have not been with them in person.

The reading should not be allowed to occupy more than fifteen or twenty minutes at the most of the hour of worship.

MRS. RICHARD SIMMS.

Richmond, Indiana.

TO THOSE AMONG WHOM WE SOJOURNED

Maria C. Scattergood and I have arrived home with mingled feelings of joy and sorrow. Joy that we can again be at home; sorrow that we cannot still visit distant friends and come to know other people as friends.

We extend our sincere appreciation and heartfelt thanks to you who have made our trip so pleasant by your cordial hospitality and many kindnesses. It was a pleasure to meet old friends and renew acquaintances with those who have proven true. It seemed almost like a little visit home to be at Central City, Nebraska, where I spent three wonderful years at "N. C. C."—years of untold value.

It was a joy, too, to find new friends and extend the bonds of fellowship. I entered Kansas with a feeling of "far-awayness," but immediately I found mutual interests with you and strangers soon became friends—and friends that will long be remembered.

It was pleasant to be in the homes of many Friends in various parts of the United States and to know you intimately. I came to have a deep interest in you and your problems and your efforts to face those problems and pray that you may be given understanding and strength in solving them. Discouraging times come to all of us but we gain courage in the reassurance that our Heavenly Father's wisdom is sufficient for all things if we are willing to be faithful instruments in His hand.

Your prayers asking God's blessing and care over us have meant more than we can express. They told us of your Christian love for us; they told us of your desire to have the message of God spread abroad; they told us that we have a mutual faith in a loving Heavenly Father. And indeed our hearts are filled with thanksgiving and praise to our Master for His tender care through-

*Journal, Vol. I, p. 345.

†Journal, Vol. I, p. 191.

‡Journal, Vol. I, p. 312.

out the entire trip. We feel afresh the truth of that promise that we cannot go beyond His love and care and we would not if we could. Our faith in Him has been renewed.

We extend to each of you who have spread kindness on our way a cordial invitation to visit us in our homes and in our home meetings. We, too, have our problems and need your help and encouragement. We gain strength and forbearance by mingling together. As we learn to love each other more we learn to love our Heavenly Father and our Christ more reverently and completely. We extend this invitation, as well, to those Friends whom we could not visit. We want to know you.

MARY IDA WINDER.

324 Stockham Ave., Morrisville, Pa.

GOOD ENFORCEMENT AMMUNITION

Mrs. William Tilton, Chairman Women's Allied Organizations of Massachusetts has sent the following reply to the Editor of the *Detroit Free Press*, who has called for the modification of the 18th Amendment.

Dear Sir:

In calling for the modification of the 18th Amendment after a five years' trial, we would like to ask you frankly where the reforms of the world would have been if your spirit had animated the reformers, your speed spirit.

The United States abolished the Slave-Trade in 1807. In 1810, Madison is calling on the Nation to put down the illicit traffic. In 1817, Monroe is calling for more enforcement laws. In the thirties the illicit traffic blazes into 200,000 slaves smuggled across annually.

But in 1871 we find in our Congressional Record the last act against the Slave-Trade. You see it took more than five short years after the Prohibition Slave Law was passed to enforce it. It took two generations!

Take again our Constitution, 1787. It made us a nation—on paper. Then came the struggle to enforce the law. Washington died in 1799 in despair that the constitution would ever become a working reality. John Marshall took up the fight against decentralization and for federalism. He died in 1835 in despair that we should ever become a nation. But we came through despite the Doubting Thomases and the men who saw more money in local option than in nationalism.

But it took more than five years to come through. You and I like to think we should have had the staying power to see these glorious reforms through, that fifty years rather than five years would have been the length of our vision.

Detroit Free Press—I ask you would any great reform have come to pass had five years been the limit given in which to bring the unconvinced minority up to the new ideal and work out all the intricacies of enforcement?

I ask you—would your attitude have lost

or gained for us the abolition of the Slave-Trade or the establishment of our Republic?

Detroit Free Press—Read a little history, think a little longer, probe a little deeper, and come back to the ranks of those who enlist, not for five years, but for the duration of the War.

Sincerely,

(Signed) ELIZABETH TILTON.

FRIENDS GENERAL CONFERENCE

Editor THE AMERICAN FRIEND:

The Friends General Conference will be held at Ocean City, N. J., from July 6 to 13. The general topic for the week is "Quaker Solutions of Present-day Problems."

A number of interesting speakers have been secured. Frank Aydelotte, President of Swarthmore College, will give two lectures. Grace Abbott, of the Children's Bureau, Washington, will speak on the general subject of Child Welfare. Henry Dennison, of the Dennison Manufacturing Company, will be present and address the Conference. Sidney Hillman, Secretary of the Amalgamated Clothing Workers, will lead the Industry study section and will also address the Conference. George A. Walton, Principal of George School, J. Nevin Sayre, Wilbur K. Thomas, Frederick J. Libby and Jesse H. Holmes are others who will lecture. In addition to the more formal addresses there will be conference round tables each day on the subjects of Education, led by W. C. Ryan, Jr. of Swarthmore College, Peace, Child Welfare, Race Relations, Industry, also a High School Group, led by Mary Sullivan.

Children under fifteen years of age attending the Conference will have separate instruction under the care of Grace L. Bond. Story-telling, games, songs, walks by the shore, picture study, hand-work, and nature study will be one of the features of the Junior Conference.

The afternoons will be left open for different kinds of recreation. There will be beach games and, of course, excellent ocean bathing. There will be singing each evening after the Conference sessions. School and college reunions and beach parties will be amongst the activities planned.

The hotels of Ocean City have made special rates for the Conference. Reduced railroad fares will be made for those who secure certificates from the station agents. Tickets must be purchased from July 2 to 8 and on no other dates.

A most cordial invitation is extended to all Friends to attend the Conference, become acquainted and exchange ideas and experiences.

ANNA B. GRISCOM.

Moorestown, N. J.

Youth wants from age less indictment and more incitement, less condemnation and more co-operation.—Russell Johnson.

NEWS ITEMS FROM THE A. F. S. C. OFFICE

A recent letter from Gilbert L. MacMaster, one of the Friends representatives in Germany, contains some interesting comments in the temperance situation. He writes:

"The Temperance Societies of Germany are conducting at present a house to house, nation-wide campaign for signatures for local option. A bill relating to this has been before the Reichstag for nearly two years now, I think, and the temperance societies are taking this way to force the legislature to take action. The Social Democratic Party, and the Communist Parties are united on this issue, and are giving it their full support. I think that the temperance people must be meeting with a considerable measure of success, because the bill boards were covered last week with the posters of the opponents of local option, or, of course, the liquor interests. The temperance friends are interpreting "Local Option" to give the community the right to first, refuse license to bad saloon keepers, second, to regulate the sale of hard liquor, and third, to prohibit the sale of hard liquor entirely, and fourth, to prohibit the sale of all intoxicants. On one poster this morning I read that practically 3 billion marks had been spent last year in Germany for beer, and the poster called attention to the amount of good which could have resulted from the expenditure of a like amount for, for instance, housing."

INTERPRETING QUAKERISM IN PRAGUE, AUSTRIA

Harriet Newman, Secretary Pro Tem in the Geneva centre, has sent us a copy of a letter she had received from Joseph Macek, of Prague, in which he thanked her for a letter and pamphlets describing Friends work in Switzerland. "Perhaps Dr. Kose told you already that I try to make the Quakers known in our country. I am convinced that this interpretation of the teaching of Christ is true. In Bohemia there are no 'organized' Quakers, but I have found many people, who after the exposition of Quakerism said that they approve it. We are a nation of 'born heretics' and I doubt whether it would be advisable to start a formal organization of Friends now. The people would say 'It is a new church—we don't like churches' therefore, we must teach the people the difference between the idea of 'church' and the Society of Friends. But if some men will prepare the soil I hope it will be possible later. Many thanks for your help!"

CARL HEATH VISITS PARIS CENTER

Alfred Lowry reports that on the last of April Carl Heath visited the Paris Center and that a number of people, not identified with the Quaker group but in sympathy with many of their ideals, had tea at the center with Carl Heath. They felt that the occasion was entirely successful. Carl Heath spoke a few minutes, outlining the ideal which is back of the International Service of Friends.

QUAKERDOM · AT · LARGE

The Survey for May contained a significant article by Dr. Joseph Herschel Coffin, Dean of Whittier College, entitled, "Make the Curriculum Fit the Man," which has been widely and favorably commented on by the press.

Alfred Lowry has been invited to give some lectures on "Quakerism" this summer at the International School at Lierfa (Aube) being organized by Professor Paul Passy on the model of the People's High School at Elsinor, Denmark.

Andrew F. Mitchell, pastor of the Friends Church at Oskaloosa, gave the Baccalaureate sermon at Nebraska Central College on Sunday, May 30, and on the following evening the Commencement address was delivered by Ellison R. Purdy of Minneapolis.

H. Clark Bedford, pastor of the First Friends Church of Richmond, has been elected President of the Richmond Ministerial Association for the coming year. There is also a Friend at the Secretary's table, John R. Webb having entered upon his second year in that capacity.

We have received word of the sudden death from pneumonia of George L. Jones, of Amesbury, Massachusetts, who was for several years Principal of Westtown School, near Philadelphia. Only last year he was appointed Clerk of New England Yearly Meeting, in which capacity he gave evidence of such ability that New England Friends looked forward with satisfaction to future years of service from him at the clerk's desk.

Sylvester Jones writes us from Havana that the Committee on the Interdenominational Summer Institute in Cuba has secured the services of Samuel L. Haworth of Guilford College, North Carolina, to deliver a series of six lectures on religious education at its approaching sessions. He informs us that every year one or more lecturers are secured from the States for work in the Institute and that this is the first time a Friend has been selected for this responsibility.

Roy H. Wollam, our quondam Friend who is now pastor of the First Presbyterian Church of Tucson, Arizona, looked in upon the Central Offices the other day. Commissioner Wollam, we should call him, he being on his way to Baltimore to attend the General Assembly of the Presbyterian Church. He came from Tucson to Fountain City, Indiana, with his mother, Emma Hartley, and her husband, George N. Hartley, they returning from their several months sojourn in Southern California.

The shadow of sudden sorrow hung over the Central Offices last week, caused by the receipt of a telegram by Mary K. Elliott, announcing the death by drowning of her brother, Wilbur, a student of Pacific College, Oregon. The tragedy occurred at Nes-kowin beach whither a party of college students had gone for the week end. Mary Elliott, who had been a member of the staff most acceptably since last July, left at once for her home at Newberg to be with her parents, Milo P. and Olive Elliott.

The next important publication of the Haverford Alumni Association will be the revision and addition to the History of Haverford College, as published in 1890. This was a large volume containing much interesting detail on the College from 1833 to 1890 and the proposed book will probably be published in 1933 at the completion of the first hundred years of Haverford history. A committee of the Alumni Association has already been appointed to arrange for material for the new History and the services of Rufus M. Jones as editor have been obtained, thus assuring accurate and complete data.

The general title of three lectures delivered, April 20-22, by Rufus M. Jones, of Haverford College, at the Virginia theological seminary, an Episcopalian institution, was "Christian Mysticism." In his first lecture on Mystical Religion and the Abnormal Traits of Life, he emphasized the fact that the mystical experience as a type of deeper inner religion has been erroneously associated with abnormal psychology, and defined Mystical religion as "the overbrimming experience of contact, and perhaps union with a life larger than our own, which impinges on our souls." The second lecture was devoted to a study of Martin Luther and the Mystics, and the third was on Mysticism and Religious Education. He urged more emphasis in the seminary training of ministers on vital, first-hand experience of God and the practice of his presence.

In a statement sent broadcast over the country by the Anti-Saloon League of New York of which he is Associate State Superintendent, S. Edgar Nicholson makes short shrift of President Nicholas Murray Butler's recent declaration to the effect that Anti-Saloon League candidates are becoming taboo by American voters. Our Friend robs the distinguished President of Columbia University and his wet sympathizers of much comfort which they have apparently been

getting from the recent primary elections in Pennsylvania. He points out that Fisher, a dry endorsed by the Anti-Saloon League, was nominated for Governor, and that Vare, backed by one of the most powerful machines that ever led a political fight, though nominated for senator, was actually a minority candidate to the tune of 235,266 votes against two dry candidates approved by the Anti-Saloon League.

NEWS OF OUR MEETINGS

Ina Haffner, clerk of Mt. Carmel Monthly Meeting of Friends, near Campo, Colorado, announces that Robert Eugene Daughettee has been recorded a minister of the Gospel.

Eastern Quarterly Meeting was held at Selma, Ohio, May 22-23. Friends were present from Cincinnati and Wilmington, and from Richmond, Indiana. Henry and Jane Somerhayes, O. Herschel Folger and Alpheus Trueblood took vocal part in the hour for worship. Dinner was served on the lawn by a committee of women Friends to the delight of all who sat down to the long table under the spreading maples, after which the business was cared for with Herbert Lowes and Anna McDorman as clerks, and a round-table discussion was introduced by Alvin E. Wildman, chairman of the committee on program. Others who shared in the discussion in addition to those mentioned above were Ruth Farquhar, Margaret D. and John R. Webb. Sunday morning, Alpheus Trueblood of Richmond, who was pastor at Selma Meeting about fifteen years ago, addressed the Bible School and preached at the meeting for worship. Ralph Thornburg sang very acceptably, "Why I Love Him," his wife playing the organ accompaniment. Past memories and future prospects were blended in giving inspiration to make the present contribute splendidly to the work of the Kingdom.

New Garden Quarterly Meeting was held at Fountain City, Indiana, May 22, when H. Clark Bedford, of Richmond, brought an earnest, helpful message on the subject of Life. In the evening the young people had arranged a program of games, music, readings, etc., after which a splendid two course dinner was served in the dining-room. Speeches were made by a number of local young people, with Frank Woody acting as toastmaster, and Clara Ford, a special guest, gave a short talk. The principal address was given by A. Ward Applegate of Centerville. About sixty young people were present and all had a most enjoyable and profitable time. The next morning, Charles E. Hiatt, Yearly Meet-

FRIENDSVILLE ACADEMY

Students from various strata of society are thrilled by our "Occupations" course, and are determined to live a life of service.

ing Superintendent, gave an able sermon to an attentive audience on Faith. The Q. M. Home and Foreign Mission superintendents arranged a program in the afternoon on which most of the local meetings were represented. A review of the book "Peasant Pioneers" was given. In the evening, Clara Ford, daughter of Jefferson and Helen Ford, missionaries to Africa, who is a student at Marion College, Indiana, told of the customs and life in Africa and the eagerness of the natives for religious education, to a full house. This closed an unusually interesting and profitable Quarterly Meeting.

Because of ill health, the cause of which has been difficult to ascertain, Zeno H. Doan felt it necessary to resign recently as pastor of the Union Street Friends Church of Kokomo, Indiana. We learn now that under the care of a noted orthopedic surgeon he is in such a fair way toward recovery that the prospect is that he will be able for pastoral work again this fall. He will be glad to hear from fields that may be open.

John A. Baldwin has assumed the pastoral leadership of Mt. Carmel meeting located near Richards, Colorado. He succeeds R. E. Daughette, who after two years of labor there, is now engaged in evangelistic work.

Cottonwood Friends are very enthusiastic over the success of the Vacation Bible School which began May 17 and had an enrollment of 55. Much interest was manifested by children and parents. A closing program was given May 30. Luther and Jennie Dillon have agreed to remain another year as pastors.

QUARTERLY MEETING AT EAST PARSONSFIELD

Parsonsfeld Quarterly Meeting was held at East Parsonsfeld, Maine, May 15 and 16, and was a time of great blessing to all. Visiting Friends included Edwin and Ida Niles of Rochester, N. H., Arthur Hussey, William and Anna Hussey of North Berwick, Maine. Captain and Mrs. Sullivan, and Rena Sullivan, of the Salvation Army, stationed at Dover and North Berwick, were also acceptably present. These workers together with our pastor and Annie Ray, of Sandwich Meeting, provided a spiritual background that was of much value during the sessions.

After an interesting business session on Saturday morning, Friends entered the afternoon meeting for worship with the assurance that the blessing of the Lord was near at hand. Brief messages from the workers prepared for further service. Captain Sullivan expressed a concern to have a service in the evening. An open air service was held in front of the general store, and news of it spread far and wide, with the result that the community turned out in force and took part in the song service that opened the meeting.

Testimonies and prayers were given by the workers, mingled with effective duets and solos, and the presence of the Lord was manifest throughout. Conviction rested upon the hearts of the people and several responded to the exhortations and requests for prayer.

Sunday morning Edwin Niles brought a message on the "Spirit of Christianity" that was instructive. During the noon hour Ida Niles gave an interesting talk to the children. The meeting in the afternoon was even more impressive when quotations from the Bible were given by many, followed by a prayer service.

A song service in the open air preceded the evening meeting at the church. A stirring solo, "What Will You Do With Jesus?" was followed up by a vital message on the same theme. The labors of the day were of great value, and the Spirit of the Lord was at work upon the hearts of many who came to the services.

The mid-day meals were times of much enjoyment, getting acquainted with friends, new and old. Many were impressed with the large attendance at the Sunday meetings, over 80 attending in the morning, and about 75 in the evening. Some were there who have not attended church service for years.

This despotism of the outward over the inward life, this suppression of every attitude not immediately wanted for business or society is a mischief which every noble mind will assuredly withstand.

BOOKS OF GOODWILL

A collection of material developing the spirit of goodwill and giving boys and girls some knowledge of the great movement to provide the world organization which will make war improbable if not impossible.

VOLUME I THROUGH THE GATEWAY

Stories to Read and Tell
Poems to Read and Learn
Pageants to Give
Things to Do—Projects of Goodwill
Games to Play
Songs to Sing
Goodwill Day Programs
Programs for Other Days
Prayers for Children
A List of Books

VOLUME II ACROSS BORDERLINES

Foreword—Dr. Augustus O. Thomas
Stories and Articles
Poems
Pageants and Plays
Tableaux and Music
Songs
Projects for the Observance of Goodwill Day
Subjects for Discussion and for Essays
Opportunities for Friends Around the World
A List of Books.

"To help Children learn how to live in an independent world."

INTERNATIONAL SUNDAY SCHOOL LESSON

June 13, 1926

Joseph's Fidelity. Gen. 39:1-6, 19-23.

Golden Text: Seest thou a man diligent in business? He shall stand before kings. Prov. 22:29.

Devotional Reading: Prov 2:1-10.

Intermediate and Senior Topic: Passing Severe Tests.

Topic for Young People and Adults: Triumphant Over Trials.

Daily Readings

M.—Joseph's Fidelity. Gen. 39: 1-6, 19-23.
T.—Job's Testing. Job 2:1-10
W.—Tempted by Prosperity. Psalm 73:11-18.
T.—Tempted by Wine. Jer. 35:1-10.
F.—The Temptation of Jesus. Matt. 4:1-11.
S.—Prepared Against Temptation. Eph. 6:10-20.
S.—Avoiding Temptations. Prov. 4:10-18.

Favoritism often inflicts suffering on the favorite. It was so with Joseph.

Here is the complete setting for a spoiled boy, but the grace of God working through adversity saves him. Joseph's brethren, stung by their father's favoritism and by Joseph's own naive rehearsal of vivid dreams in which he always appeared as superior to others, first plan his death and then sell him into slavery.

The character of Joseph in its purity, fidelity, and frankness, its piety without cant, and its mastery of circumstances both high and low, is unsurpassed in human annals.

The story of Joseph covers one fifth of the book of Genesis. If the skill of the dramatist excels when the plot brings the hero into some great emergency which gives him the "fullest opportunity to display and ripen individual excellences," then here is drama at its best, which is after all real life.

Brought down to Egypt. (v.1). Doubtless this comely and well-favored boy was a good bargain for the wandering traders, purchased from those eager to get rid of him, and sold at a handsome profit.

He was a prosperous man (v.2). The account shows how prosperity can easily become the occasion of temptation, and may lead to tragedy. The presence of Jehovah brought the prosperity His presence was necessary that that prosperity might not be finally disastrous.

His master saw. (v.3). One wonders if he did not suspect the truth. A study of Joseph's temptation shows that he did not meet it emotionally, but faced it fairly and squarely with certain clear convictions concerning his duty to Potiphar, the sacredness of the confidence invested in himself and his relation to God.

He was there in prison (v.21). A slave and in prison. That seems the limit, but man's extremity was God's opportunity.

Jehovah was with him. (v.23). Wycliffe translated this verse, "And the Lord was with him and that which he did, and he was a lucky fellow." Perhaps "lucky" is a poor word, but it is suggestive. Life has another "slant," another appraisal if the Great Commission is ours.

ELLISON R. PURDY.

BIRTHS

BURKE—To T. George and Gladys F. Burke, Decatur, Georgia, February 28, 1926, a daughter, Virginia.

JOHNSON — To William Clarence and Marianna White Johnson, of High Point Meeting, North Carolina, March 30, 1926, a daughter, Edith Mildred.

JOYNER—To Wilbur D. and Mary B. Joyner, Windsor, Virginia, May 11, 1926, a daughter, Belva Mae.

NEWBY—At the Iowa Methodist Hospital, Des Moines, Iowa, to James M. Newby and wife, 3261 Easton Boulevard, Des Moines, twin daughters.

MARRIAGES

STANTON-SOMERS—At the home of the bride, Emporia, Kansas, May 24, 1926, Avie Somers of Cottonwood Meeting to Roy Stanton of Emporia, Kansas, Ralph Jackson and Luther Dillon, pastors, officiating.

DEATHS

BARNES—At her home in Middleport, N. Y., May 3, 1926, Chrissie R. Barnes, daughter of Kendra and Ruth Robson of Hartland, N. Y., in her 85th year. Upon her marriage to Albert F. Barnes in 1877 she became a deeply interested member of Farmington Friends Meeting and an Elder in whose home those engaged in religious work always found a welcome. Her husband and two children passed beyond many years ago. She is survived by a sister, Ella R. Wilcox, and several nephews and nieces. Funeral services were conducted by her pastor, E. Partington. Interment at Farmington, New York.

COOK—At his home in Vassalboro, Maine, May 8, 1926, Edward H. Cook, aged 82 years. A lifelong Friend, he was always loyal to the principles of the Church and generous in giving both of his time and means for its support. For several years he was Principal of Oak Grove Seminary and was active in town and state interests.

HAWKES—At his home in Manchester, Maine, April 26, 1926, Alfred W. Hawkes, son of I. Warren and Sarah Sampson Hawkes, aged 62 years. He was born and always lived at the homestead, was a minister of Winthrop Monthly Meeting and for many years was an active Christian worker in the Bible School and in the community. For fifty years his father, now over ninety, and himself have maintained a living Friends meeting in Manchester without salary or financial aid. He was clerk of his Monthly Meeting and of Fairfield Quarterly Meeting and was much interested in the Yearly Meeting work. Memorial services were held in the Quarterly Meeting and at the Bible School conference. His wife and two children survive him.

HUFF—At Leesboro, Ohio, January 30, 1926, William W. H. Huff, son of James and Sidney Wright Huff, aged 86 years. A birthright member of Friends he attended Friends Boarding School at Richmond, Indiana, and was a most influential citizen in

WANTED

At Westtown School, a book-keeper. Apply to JAMES F. WALKER, Principal, Westtown, Pa.

FOR SALE

A farm of 159 acres in Clarke County, Iowa, near Smyrna Friends Church. Good soil on which crops have been well rotated; eight-room house, large barn, good out-buildings; plenty of fruit. If interested write JOHN H. SHERMAN, Weldon, Iowa, R. 1.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see

A. W. LEONARD,
Route 1, Box 54 Roseville, Calif.

his community. Visiting ministers were always welcome at his home. He was a regular attendee at meetings for worship and was much interested in the work of the church.

UNDERWOOD—At his home, 1731 W. Leighton Avenue, Los Angeles, California, May 5, 1926, after an illness of nine weeks, Oliver P., son of Silas and Polly Underwood, in his 63rd year. He was a member of the First Friends Church in Los Angeles. His wife, a son, three sisters and two brothers survive him. Interment in the Whittier cemetery.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting, Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

Canada, June 10—Pelham, near Welland, Ontario, Arthur G. Dorland, Western, University, London, Ontario, Canada.

Oregon, June 10—Newberg, Edward Mott, 1169 Kerby St., Portland, Ore.

California, June 21—Whittier, Allen U. Tomlinson, 142 S. Friends, Whittier, California.

New England, June 22—Winthrop Center, Maine, George L. Jones, Amesbury, Massachusetts.

North Carolina, August 3—Guilford College, L. L. Hobbs, Guilford College, N. C. Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17—Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Richmond, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

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John 3-7

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